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Immediately outside the village the road leads over a bridge which spans a small tributary, the Ch'ing-shui Ho 清水河 (Clear water Stream), and then across the small plain over spurs wooded with pines and oaks, only to descend again to another small plain of about 20 acres. Thence it follows along a beautifully wooded ridge, the main trees being pines, oaks, and Ketteleria, to a small terraced basin and ascends a gravelly spur, on the top of which, and to east of the road, is an old fort and watch-tower called Kao-feng shao 高峯哨 (High hill fort), midway between Lü-ho-kai and Chen-nan hsien 鎮南縣 (Guarding the south prefecture) 15 li either way. From the pass the trail descends into terraced, rolling country with scattered farmhouses, the path consisting of remnants of pavement-blocks, which form a ridge in the center of quagmires.

The country becomes more open and to our left is a long plain surrounded by bare hills. On this plain is situated the walled town of Chen-nan, consisting of about 600 houses. Elevation 6,600 feet.[15]

In ancient times the place was inhabited by Man-i (savages). It was the land of the P'u-lo-man 濮落鬘 (P'u and Lo tribes). At the beginning of the Yüan dynasty when the Tuan family ruled Nan-chao (1253–1382), a thousand P'u-lo-man families inhabited Ch'ien-she 欠舍 (the present district of Chen-nan). In the seventh year of Hsien Tsung 憲宗 (1257) there were established the Ch'ien-she ch'ien-hu 欠舍千戶 and the Shih-ku pai-hu 石鼓百戶. In the 21st year of Chih-yüan (1284) Ch'ien-she ch'ien-hu was changed to Chen-nan chou, subject to Wei-ch'u Lu 威楚路 (Circuit of Wei-ch'u, *i.e.* Ch'u-hsiung). In the 22nd year (1285) Shih-ku pai-hu was changed to Shih-ku hsien, subject to Chen-nan. This district city was 30 li east of Chen-nan. Prior to the T'ang dynasty there was a village in that place called Shih-ku-ts'un 石鼓村, which was made a district by King P'i-lo-ko who in 730 had united the six kingdoms (Liu chao) of Nan-chao. In the 24th year of Chih-yüan (1287) the district was abolished and became a *hsiang* 鄉, or suburban district. The *Man-shu* 蠻書 says that this is the Lü-ho (kai) of Ch'u-hsiung (*see* p. 20). The same work states further that Shih-ku-i 石鼓驛 (Courier station of Shih-ku) was once called Hua-ch'uan 化川 and was three stages from Yün-nan ch'eng (the present-day Hsiang-yün hsien or Yün-nan hsien which is not to be confused with Yün-nan fu). In the reign of T'ang Shang-yüan 上元 (760–761) the district was called Su-fu chün 俗富郡.

Passing through the west gate, which faces south of the long town we come to a *p'ai-fang* (stone arch), and out into the narrow, terraced valley between partly wooded hills. Outside this town I found a great number of coffins above ground awaiting burial, emitting dreadful odors, and, worse still, naked corpses of children tied to poles and wrapped in mats, their hands and feet protruding and set upright against trees, with millions of flies swarming about.

The trail leads up and down over spurs and tree-covered hills and into valleys

[15] In ancient days Chen-nan had no wall. During the reign of Ming Hung-chih 宏治 (1488–1505) the native sub-prefect Tuan Tzu-t'ung 段梓桐 built the first tamped earth wall. In the 43rd year of the period Wan-li (1615) the chou-prefect Yin Wei-hsien 尹惟憲 rebuilt a brick wall. It is three li in circumference, twenty Chinese feet high and seven thick. It has four gates with towers. There is however no moat. When the Mohammedans captured the town during the reign of T'ung-chih (1862–1874) they built a moat around it twenty feet wide and deep. This has now disappeared.

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137 occupied by schools and the militia. I found the houses here with gates walled-
133 up for fear of bandits, which fortunately are now no more. It is related that
487 the capital of Yün-nan was once at this place, but owing to the lack of water it was transferred to the present site near the K'un-yang Lake (Tien Ch'ih 滇池).
[508] An aviation ground has been laid out east of Yün-nan-i. Neither wood nor
[374] charcoal are obtainable here, only anthracite which is burnt in open braziers,
[316] the poisonous gases penetrating the street from the houses. The anthracite is mined near the village of Ma-kai 馬街, 15 li south of Yün-nan-i.

Eleventh stage. — From Yün-nan-i to Hung-ngai 紅崖 is a distance of 85 li. Elevation 6,120 feet.

From Yün-nan-i the trail leads along the plain, past a quaint pond near a temple with the houses of the long village of Kao-kuan-p'o 高關坡, opposite, then along the foot-hills for 15 li, which bring us to another small plain which the trail crosses. From about the center of this plain, called Hsiang-yün-pa 祥雲壩 (Auspicious cloud plain; in Yün-nan a *pa-tzu* 壩子 is a plain), another
[241] trail leads south-west to Meng-hua 蒙化, two stages (120 li) distant. Wheat and broad beans were cultivated on this plain. To the right, or north, is a lake of considerable size called Ch'ing-hai-yün 青海雲.[18] A rocky spur closes the plain, where is situated the small hamlet of Shai-chin-p'o 晒金坡.

The track now leads across the rocky spur to the shores of the lake. We find ourselves on another plain which we cross, thence over some foot-hills into a larger plain to the north. Passing through the forlorn hamlet of Kou-ts'un-p'u
[137] 溝村舖, elevation 6,900 feet, with its hedges of *Opuntia monacantha* cactus, we come out into grassy country, the hills being absolutely bare and lonely in the extreme, reminding one of the grasslands of north-east Tibet. To the north there is, however, a cultivated plain, while to the south are the denuded hills. Ahead red cliffs are visible, at the foot of which is a fairly imposing Buddhist temple, and next to it the hamlet of Ch'ing-hua-tung 青華硐 (Azure flowery cave), named after a large limestone cave a short way from the temple.[19] The distance from Yün-nan-i is 40 li and it is a regular lunch-stop, although a poorer place it is difficult to imagine; it consists of about four dilapidated houses or, rather, ruins. The cave, about 120 feet wide, extends some distance into the mountain, the ceiling is very high and there are several side branches.
[764] I followed the main cave for some distance but as the air became foul, and we stumbled on old coffins and human skeletons, we returned, glad to see daylight again. Two li north of Ch'ing-hua-tung is the magistracy of Yün-nan hsien, also called Hsiang-yün hsien 祥雲縣.

From Ch'ing-hua-tung the trail leads directly up the mountain and thence into a ravine surrounded by bare hills, wheat being planted in its narrow floor. Within the ravine, some distance up, the trail leads through the village of I-chiang-p'u 倚江舖, elevation 7,100 feet; the whole village is occupied with

(Ancient Yün-nan prefectural city). Nine li south of Yün-nan hsien is the village of Li-ssu-ying 力士營. Tradition relates that it was the camp (*ying*) of the army of Chu-ko Wu-hou 諸葛武侯 (Marquis Chu-ko Liang) (181–234).

[18] Also called Yeh-ching Hu 掌鏡湖. In the center of the lake is a rock resembling a mirror (*ching*), — hence the name.

[19] Ch'ing-hua Shan is the name of the mountain in which the cave is situated.

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Beyond, the country road is paved and slippery and passes through wheat-fields with thousands of graves to the west up the hill-sides, that is the foot-hills or slopes of the Ts'ang Shan. Traffic is heavy on this road, especially in the month of April when the annual fair is in progress. The hills are bare and brown, the lower slopes, as already remarked, being covered with graves. Here is also a thirteen-storey pagoda, the apex of which is in ruins.[28]

Sails are visible on the lake and boats crossing the placid waters to the district of Tung-hai 東海, East lake [the district is actually east of the lake]. Hundreds of people were on the road, the men all wearing low, broad-brimmed hats covered with a sky-blue oil-cloth, and long streamers of the same color knotted in front over the chest or hanging loose down to the knees. Straw-hat sellers were to be seen; the hats are made from rushes, most of them plain, others ornamented with gaudily colored straw, pink, blue, and yellow.

Fifteen li bring us to the temple of Kuan-yin Ssu 觀音寺 (Goddess of Mercy Temple)[29] (PLATE 5).[1] In front of it kitchens and restaurants were doing a roaring business, for it was at the time of the fair when, in 1922, I made my first visit to Ta-li, coming overland from Siam via Chieng-mai, Keng-tung, Chiu-lung-chiang 九龍江, Ssu-mao 思茅, Ching-tung 景東 and Meng-hua 蒙化. The village near the temple is called Yang-ho-p'u 陽和舖.

Tradition relates that when the soldiers of Han arrived at the frontier, the Kuan-yin Ta-ssu 觀音大士[30] changed herself into an old woman and carried a large rock by means of a rope made of rice-straw. When she saw the soldiers she spat at them. The soldiers remarked that if the old women of the country could perform such work what must be the strength of the young; and this was sufficient to put fear into the camp. The Kuan-yin's rock is now in the court of the temple in the center of a pool containing gold-fish, and with a shrine over it. The old temple was destroyed during the Mohammedan Rebellion (1855–1873) but was rebuilt afterwards. Volumes could be written

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cumference is over 300 li. There are three islands in the lake, the southern being called Yü-chi tao 玉几島 (Jade table island), the central one Ch'ih-wen tao 赤文島, and the northern one Chin-so tao 金梭島 (Golden shuttle [weaver] island).

[28] This pagoda is called I-T'a Ssu 一塔寺 (Single pagoda). It is also known as Hung-sheng Ssu 宏聖寺 and is situated south-west of the city of Ta-li. It is over 100 feet in height and is said to have been built by A-yü Wang (King Aśoka of India). This has also given the pagoda the name of A-yü Wang t'a 阿育王塔 (Pagoda of King Aśoka). It is hardly possible, however, that A'oka should have built it. The *I-t'ung chih* of Chia-ch'ing 嘉慶一統志 (Chinese Geography) records that it was built during the time of the Sui Emperor Wen Ti 文帝 (581–604). The pagoda stands below the seventh peak of the Ts'ang-Shan range.

[29] The real name of the temple, which is written on a board over the entrance, is Ta-shih An 大石庵 (Great rock Shrine). It is also commonly called Kuan-yin-t'ang 觀音塘 and Shih-li-t'ang 十里塘 (Ten-li post-station), as the distance from Ta-li to this temple is commonly reckoned as 10 li.

It is not known when the temple was first built, but the dates of its restoration or rebuilding are extant. It was first rebuilt in 1807; in the reign of Hsien-feng (1851–1861) soldiers destroyed it by setting fire to it. In the second year of Kuang-hsü (1876), the Ta-li Governor, Yang Yü-k'o 楊玉科, rebuilt it. Yang was a native of the district of Li-chiang, having been born in the salt-well village of La-chi-ming 喇鷄鳴. His ancestors hailed from Ching chou 靖州 in Hu-nan 湖南.

[30] The word *Ta-ssu* stands *here for the Sanskrit term Mahāsattva (perfected Bodhisattva, greater [mahā] than any being [sattva] except Buddhas).*

[1] [See p. 28 E-- Analyst]

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CHAPTER V

THE FIRST CHRONICLE

(Translated from the Chinese with the aid of the Na-khi manuscripts and sorcerers)

1. THE DESCENT OF MAN

173 The first two pages after the introduction deal with entirely legendary ancestors who are mentioned in the Na-khi pictographic manuscripts used in their various ceremonies. Those in which the names of the ancestors occur belong to the *Muan-bpö* (Worshipping Heaven) and to the *Ssu dsu* (Marriage) ceremonies. One ancestor, Tsu-dgyu Dgyu-dze by name, who appears in the genealogy, is, however, always missing in these manuscripts which jump immediately from Tsu-yu Tsu-dgyu to Dgyu-dze Dzi-dze.

It was the custom to place the father's name in front of the son's, hence the apparent double name.

The names of the wives of these legendary ancestors are not always the same — with the exception of one or two, as in the case of the important, what might be called post-flood ancestor, Tso-dze Llü-ghügh, about whom there exist a number of stories.

The title of the chronicle reads: *Yü-lung shan ling-chio Yang po-na* 玉龍山靈脚陽伯那 (The residence of Yang at the divine foot of the Jade dragon Mountain).

The sub-title reads: *Mu-shih hsien tzu-sun ta-tsu huan-p'u* 木氏賢子孫大族宦譜 (Official Chronicle of the great clan, worthy sons and grandsons of the Mu family).

Now follow 11 sentences of five characters each, which if translated literally would make no sense. As already remarked, these are Na-khi sentences partly translated into Chinese, while some of the characters must be read as phonetic transcriptions of Na-khi words.

These sentences, although not in the same sequence, appear in the pictographic manuscript, *Ts'o-mbĕr ssaw*, which literally means "To invite the Ancestors." *Ts'o* stands for Ts'o-dze Llü-ghügh, but *ts'o* also means man, *mbĕr* the descent, and *ssaw* to invite, so the title can be translated as "Inviting the descendants or generations of Ts'o-dze Llü-ghügh." The book really gives the descent of man. It is chanted when the Na-khi propitiate Heaven in the first moon.

773 173 764 It would appear that the Descent of man (*Ts'o-mbĕr ssaw*), or the Creation of man as it might also be called, was in ancient time recited by men in the form of question and answer, during the propitiation of Heaven ceremony. There are many such songs and some of them are impromptu. For example, it is the custom on the eve of the funeral of an old man, for his relatives to gather in the village square around a huge log fire, and there recite the deeds of the deceased. The men form a circle holding hands much like children do when at play. The leader at the beginning of the recitation takes a step for-

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ward and then one backward, while all the rest in the ring will follow suit. The leader then would chant a question which would be answered by someone in the ring blessed with a good voice. The song is apt to begin with: "Where did the wealthy Tibetan die?" The answer would be: "He died within the earth house!" "What clothes will he be dressed in?" "In a *p'u-lu* [woollen] garment he will be dressed!" — etc.

The sentences which here follow are undoubtedly those of a song once sung in the Muan-bpö d'a, or place especially set aside for the propitiation of Heaven, and during its performance. The actual word "Who" initiating the question is omitted in these sentences. But we can readily see that each sentence is divided into question and answer. The first sentence should therefore be translated thus: "Who laid man's egg?" "Heaven laid it!" Second sentence: "Who hatched man's egg?" "Earth hatched it!" Third sentence: "What was the egg of Ts'o-zä like?" "It was like the conch-shell!" — and so forth.

First sentence. — The sentence in Chinese is as follows: 草地天能生 *Ts'ao-ku-t'ien-neng-ku* This translated literally would be: "Grass old heaven able old," which, of course, would have no meaning. It must be read in Na-khi: *Ts'o-gv-muan nnü-gkv*. It can readily be seen that the Chinese characters *Ts'ao-ku* stand for *Ts'o-gv*, the third character *t'ien* (heaven) is a translation of the Na-khi *muan*, which means heaven, there being no such sound as *muan* in Chinese. The character *neng* is the nearest approach to the Na-khi *nnü*, and the last character *ku* is here read in Na-khi *gkv*. The literal translation of the sentence is: "Man egg heaven it laid." This same sentence written in pictographs appears in the book called *Ts'o-mbv ssaw* (Plate 10) thus:

The uppermost symbol represents the vault of heaven (read *muan*), below it is the head of an elephant (read *ts'o*), below the trunk of the elephant the symbol *gv* for egg, and the last conventional sign for head is read *gkv*. Abstract ideas cannot be written with pictographs, therefore symbols representing concrete ideas are employed or borrowed, which have the same tone value and sound complex as the abstract word which is to be conveyed. The word *nnü* is not written. In Na-khi an elephant is called *ts'o*, and when the name of Ts'o-dze Llü-ghügh is written, either an elephant's head is used, or the figure of a man with an elephant's head. On the top of the elephant head is however the Na-khi no-bu = pearl, (Tibetan nor-bů), which would actually indicate that Ts'o-dze Llü-ghügh is meant as the father of the Na-khi race was also the father of the Nāga or Serpent spirits who stole the pearl from the Lake Muan-llü-ndaw-gyi (Khů). *See*: Note 1, of p. 82. By stating that the egg whence man originated was laid by Heaven, the Na-khi mean to indicate that man's fate was decreed by Heaven and that he is thus identified with Heaven.

Second sentence. — 草体地能体 *Ts'ao-feng-ti-neng-feng*; in Na-khi: *Ts'o-bbu-dü-nnü-bbu*. The second character *feng* is ill-selected. It should be 男 *fu*, which would be nearest to the Na-khi *bbu* and would also express the Na-khi

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When Shan-chih-shih saw them coming for the purpose of paying their respects to him he was overjoyed. The ancient utensils which had served him in his previous existence he selected from among other objects absolutely identical and with which they had been mixed. When the Mo-so peasants of the village of Liu-ts'un became aware of this they all came, hat in hand, to pay him reverence. Shan-chih-shih, sitting cross-legged, Buddha-fashion, placed his hands on the heads of those who came to worship him. He understood and conformed to all the rules. His father, Wang Yung-shan, accompanied him on his journey to Tibet. At every stage of the route, although he had never passed that way previously, Shan-chih-shih always could describe in advance the aspects of the mountains and rivers.

Shan-chih-shih is not the personal name of this lama, but translated into Chinese it signifies the degree of his personal nature, namely: Perfect knowledge.

Guru Chhos-kyi hByung-gnas. — Much venerated by the Li-chiang Karma-pa lamas is a certain Gūru of the Karma-pa sect who, four generations back, came to Li-chiang (PLATE 63). To this day places are still pointed out where he rested during his journey, and in a cave in Yung-ning territory (*see* p. 396) his staff is still shown wedged in the rocks of the ceiling. His Tibetan appellation is Chhos-kyi hByung-gnas.[8] There were three incarnations of this saint, and they are known by the following names: Pad-ma Nyin-byed,[9] Pad-ma Kun-bzang[10] and Pad-ma dWang-chhen.[11] The latter is still alive and resides in the lamasery called dPal-po gling[12] in Dege sDe-dge),[13] the Chinese Te-ko 德革.

3. THE FIVE KARMA-PA LAMASERIES AND SMALLER TEMPLES

It may be said that the Na-khi are unreligious rather than irreligious, yet at the same time they are exceedingly superstitious. While this is not the place to enter into a discussion regarding their ancient religion, the pre-Buddhistic Shamanism, which has survived among them in all its ancient purity, yet it must be remarked in connection with the history of the Karma-pa sect in Li-chiang, that the Na-khi are adherents of none of the various religious sects which have tried to obtain a foothold in Li-chiang, and this is also true for the Christian religion. Religion is with them a matter of outward behavior or "face," rather than an inward conviction. At marriages, where in former days native priests (sorcerers) officiated, to-day mostly Taoist ceremonies take their place. At funerals, lamas of the Karma-pa sect, as well as Chinese Buddhist priests, are employed. The ancient funeral ceremonies which were very elaborate are now seldom performed by the Na-khi of Li-chiang, but are still in vogue in the outlying districts, such as La-pao 刺宝, and elsewhere in the Yangtze valley where Na-khi exclusively are settled.

Some of the Na-khi clans, like the Lü-khi of Yung-ning 永寧, are adherents of the Gelug-pa (Yellow reformed lama sect), while those of the Tso-so territory in Ssu-ch'uan are adherents of a now much degenerated Bön lamaism.

[8] ཆོས་ཀྱི་འབྱུང་གནས་ [9] ཉི་མ་མཁྱེན་བྱེད་ [10] ཀུན་བཟང་ [11] དཔལ་དབང་ཆེན་ [12] དཔལ་པོ་གླིང་ [13] སྡེ་དགེ

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On the top of this hill, in its crater-like depression, the Na-khi of the village of Nv-lv-k'ö in ancient days used to cremate their dead and bury their ashes. The first burial *à la chinoise* took place from the village of Shu-ho 束河 (in Li-chiang pronounced Ssu-ho) in 1723, when the mother of one Ho Tsung-shun 和宗順, headman of Shu-ho, was placed in a coffin and interred. To-day cremations still take place but only of women who have died in child-birth, or within 100 days after. They are no longer cremated on the top of the hill, however, but in the little ravine at its foot.

North of the hill is the little artificial pond called Yü-hu Ḳhü (*see* p. 216) constructed by one of the early Na-khi kings, and in it is a small islet with a solitary tree. It was here that a Na-khi king exposed his sister in a cage, as related in the history of Nga-ba (*see* p. 221).

A neat village temple (now dismantled and changed into a forestry station) surrounded by a grove of *Picea likiangensis* trees is west of the pond. These spruces are the remnant of once extensive forests which here covered the plain. The temple contains an image of Buddha in Tibetan style, in the Bhūmisparśa mudrā = Earth-touching or Witness attitude. A marble slab in its court, now broken and merely giving certain rules of conduct, bears the date Ming Wan-li 36th year (1608); it may however have been built earlier. The temple is known as Nv-lv kwuà-d'a to the Na-khi, and as Hsüeh-sung An 雪嵩庵 to the Chinese. It was one of the 12 *d'a* (*see*: note 155, p. 148) of the Na-khi chiefs, in which a certain specified part of each year was spent. The great chief Mu Sheng-pai kept here a herd of deer (*Cervus albirostris*) in captivity at Nv-lv kwuà-d'a; a place a little below the temple is still known as Ch'wua-k'o-lo (Garden of the stags), the pond Yü-hu Ḳhü serving them as drinking pool.

The inner walls of the little temple were once covered with beautiful frescoes, of which only a small portion remains (now totally destroyed). In the third year of the Republic, when anti-religious feelings ran riot, the ancient statue of Buddha was carried up the snow range and hidden in a cave to save it from destruction. It again sits peacefully on its throne erected centuries ago, while the old quinces still bloom in the little court as of yore.[6]

Beyond the village of Nv-lv-k'ö the region is wild in the extreme, lonely forests alternating with stretches of meadows, rocky wastes, pine-covered spurs, and deep ravines. Every hill, spur and cliff has its Na-khi name, some of which figure in their ancient manuscripts.

To the north of Yü-hu Ḳhü is a grassy knoll with graves, at its foot a marshy meadow drains into the pond. This hill is called Wua-nà mbu-dtò — *Wua-nà* being the name of an ancient Na-khi, and *mbu-dtò* meaning hill. From the hill a trail leads down to the stream called Ssaw-ssu gyi, also Ssaw-ssu gyi-na gyi, crossed by a small stone bridge. Beyond the little bridge the trail loses itself over a stony waste called Na-dò-k'o, also Lv-na-k'o (Place with the black rocks) which merges into a lovely pine forest known as T'o-dshwua-mbu. The trail, again distinct, leads on to a stream called Bpö-lü k'a, also Gyi-p'ĕr gyi; its source gushes forth from beneath a layer of rocks on the eastern slopes of the snow range at a spot called Gyi-mbu-gkv. Crossing it, we reach open country,

[6] The statue of Buddha had been removed when the temple was taken over by the forestry department and placed elsewhere in the village. Thus one of the old landmarks has ceased to exist.

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S 114 484 ch'uan, who had been settled there for more than 60 years. They, like the Mo-so who dwell in this gorge, do not live, as he says, in "caves à demi enfoncées dans le sol," but in houses built of stone. His map on plate 6 gives the trail as below the villages, while actually it passes above them and not along the river but at times 4,000 feet above it. The great Ta-shen-kou gorge, which the trail ascends and its eastern wall which it climbs in many zigzags, is not marked. According to him the trail leads only a short distance above the river. This is an impossibility. No one could walk along the Hu-t'iao-chiang or cross the Ta-shen-kou gorge without ascending it.

From Ta-ku, as well as from across the river, one can look up the tremendous gorge, and from the village of No-yü near the entrance one can look down it and obtain an idea of its grandeur, though not to the extent as if one actually travels through it. The quickest way to reach Bbĕr-ddĕr is by crossing the Yangtze at Ta-ku. Bacot gives us pictures of the inflated goatskin rafts by which he crossed, but not a single picture of the great gorge itself or of the renowned Hu-t'iao-chiang, nor of the villages in the gorge, as previously remarked.

As the northern part of the Chung-tien district is inhabited mainly by Tibetans no detailed description is here given, but the southern territory inhabited purely by Na-khi is dealt with in the following pages.

I. THE NA-KHI DISTRICTS OF HA-BA AND BBĔR-DDĔR (THE CHINESE HA-PA 哈巴 AND PEI-TI 北地)

S 131 The districts of Ha-ba and Bbĕr-ddĕr are situated in the south-eastern part of the Chung-tien triangle and rest on the Yangtze loop in the east; on the Ha-ba ndshĕr nv-lv peak of the Yü-lung Shan in the south; the Ta-ra mountain in the west and Pei-ti Shan (A-nà Ngyu Range) to the north. The massive limestone range of Gkü-dü also lies within the triangle.

S ST [184] 771 The most primitive type of Na-khi, undisturbed since they first settled many centuries ago, dwell in this region. Here they follow their old religious customs, which is a mixture of Shamanism and the pre-Buddhistic Bön religion of Tibet. There are neither lamas nor lama temples as in the Li-chiang district, nor are there any Chinese temples, for no Chinese live here.

S ST [764] [755] An interesting feature is the total absence of graves in Bbĕr-ddĕr, for here the Na-khi still follow their ancient custom of cremating their dead. They take no medicines of any kind, but rely solely on their sorcerers to exorcize the demons of disease. They also practise in all its purity the ancient ceremony of *Muan-bpö* (Propitiation of Heaven). The district contains one of the finest *muan-bpö d'a*, or sites for the *Muan-bpö* ceremony, situated in a beautiful grove of old oaks.

S ST 177 Their territory is most difficult of access and this has kept them isolated and unspoiled. They have not come in contact with the Chinese, but, unfortunately, they are exposed in the north to Tibetan bandit invasion, and several times their villages have been reduced to ashes and their cattle driven off. Being unarmed, *they themselves fled into the hills to save their lives.*

[579] S 631 They are under the Chinese magistrate of Chung-tien, a town in a purely Tibetan district, but that official, when there happens to be one, usually flies

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763 Soon after death the evil influences of the dead are let out from the house *ch'u ssŭ hsing* or *sha* 出死星 or 煞, by poking a stick or bamboo pole through the roof; a person inside calls, "Has it come out?" and one outside replies, "It has come out." Then the stick is pushed through the hole onto the roof, and no one will touch it again if he knows it has been used for this purpose.

764 Before death the bed-curtains are removed, that the spirit may have easy exit. After death the body is laid on the ground or on the coffin-lid to cool.

In the case of the aged, one envelope full of paper money for each year the deceased has lived is burned in the central room. While this is done the corpse is bound in a chair, and an umbrella held over its head; women wave peach and willow branches toward heaven, and others flourish knives toward the earth, lest hungry ghosts should come and rob the dead of his travelling money.

The ashes of this paper imitation money are gathered and put into a jar, to be buried with the body, either in the coffin or beside it. The idea is that as soon as the spirit is free it is in need of cash to secure its passage through the various courts of Hades.

Five garments of each kind, suitable for all seasons of the year, are often put on the corpse. The shoes are made with cloth or grass soles; no leather being allowed. The coverlet is often very expensive. The pillow is filled with sawdust, cedar branches, or wood ashes.

In wealthy families the whole body is bound in a single piece of white cloth or silk, each finger, toe and limb being bound up by itself. Only the napkin for the head is separate. After this, or, in poor families, after the corpse has been washed and shaved, it is dressed. No outsiders are allowed to see these operations.

In ancient times it was believed that a precious stone held in the mouth 含玉 *han yü*, would preserve the corpse from corruption. The custom now is to put a piece of silver or some small article in the mouth.

It is said that a corpse has a small loaf of bread placed in one hand and a stick in the other. If attacked by a dog

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764 he may first feed it with the bread and then, if necessary, drive it away with the stick.

Coffins are of various prices, according to the wood and varnish used. It is common for elderly people to have their coffins lying ready in the house for many years. The provision of a good coffin and an expensive funeral gets over many a difficulty in family relationships.

The body is encoffined 入殮 *ju lien* as soon as everything is ready. The sealing of the coffin lid 封棺 *fêng kuan* or 閉殮 *pi lien* takes place three days later, the delay being to give the spirit time to return if it will. Black varnish is generally used for sealing, and a charm is pasted on at the top and bottom. The stick and bread are taken out before the sealing. Three days later the coffin is placed in position in the central room, preparatory to the chanting for the dead. It may remain there for three months 三月殯 *san yüeh pin*, or for a year.

To show the importance of burial, there is a saying 亡人得土如得金. Earth is to the dead what gold is (to the living).

Funeral rites are counted more important than care for the living. The *Li-chi* 禮記 ideal is for one mourning a parent to have a bed of straw and a pillow of clay 寢苫枕塊, and for three years the teeth must not be shewn in laughter; neither wine nor meat should enter the mouth, nor silks cover the body; but coarse weeds and coarse food must be the mourner's lot.

The rule to mourn a parent for three years is based on the mother's nursing of her child for that time.

Strips of white paper are pasted on the sign-board, etc., mourning scrolls over the door-gods and the sorcerer's chart over the family altar.

There is a custom confined to the mountain districts and decidedly aboriginal: old and young of both sexes sing and dance in a ring round a pot of wine 跳鍋椿 *t'iao kuo chuang*. After dancing, each person cuts a piece from a large lump of pork, sits on the ground and sucks wine from the pot through a long pipe stem. This goes on for two or three days and nights.

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On every seventh day after the death, till forty-nine days have elapsed there is chanting, and the women of the family weep. [765] 764

Soon after death there is a ceremony to open the road for the spirit; this is done by chanting and is more or less elaborate according to the family means.

A passport to Hades is also burned and the ashes put in or near the coffin and buried.

Immediately after opening the road a ceremony may be performed called 繞棺 *jao kuan*, to go round the coffin, or 熱血道場 *jê hsüeh Tao ch'ang*, hot blood chapel. The Taoist priest chants the 救苦經 *chiu-k'u ching* save-from-sorrow classic. The ceremony may last from one to three days, according to the means of the family. It is the short way of getting through the funeral ceremonies; the longer will be described later.

Within three days all mourning preparations must be complete. The chief mourners must have white garments, turbans and shoes, with a coarse girdle; sometimes the clothes are of coarse hempen cloth. If a son of the deceased should hold an official position he must vacate office for three years.

The coffin is guarded by sons and grandsons while in the house.

The tablet set up immediately after death, and called 血靈位 *hsüeh-ling wei*, is only temporary. It is removed, and a new one of wood, sometimes gilded, takes its place 設靈位 *shé ling wei*. This is carried to the grave at the funeral, brought back, and kept in the house for three years.

At each family meal food is offered to the spirit, in some families for three years, in others only till the funeral, perhaps during seven or fourteen days. Much depends on the position of the family.

The priestly ceremonies: 道場 *Tao ch'ang*.

Chanting for the emancipation of the soul is done by Taoist priests and lasts for from three to eight days, according to the family means. The first act of the ceremony is to invite water 請水 *ch'ing shui* for the cleansing of the altar. The priests go in a body to the river where they bury paper,

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764 incense and candles, chant awhile, and return to the house with a vessel full of water.

Then the priests have a day of tramping round the house, a man following them with a tray of vegetarian dishes of all kinds, 轉齋 *chuan chai*. Some of this food is first offered to the dead; the rest is eaten by the company. At the close of the ceremony the rice offered to the dead is at once carried off and presented to families with no male issue, in the hope that sons will then be born.

The priests then proceed to break open Hades 破地獄 *p'o ti-yii*. Quicklime is sprinkled on the ground in the form of a square to represent Hades; at each of the four sides is an imaginary gate. The priests walk round it, chanting as they go, then a priest breaks it open by smashing a basin or tile with his staff at each corner and in the middle.

At certain seasons lighted lanterns are set adrift on the rivers to appease the spirits of those dead who have no one to sacrifice to them.

To each of the ten kings of Hades a tablet is set up; the priests go round them chanting prayers and followed by the youth of the family. Each time they go round a passport is burned, till all ten kings have been thus passed.

In the courtyard of the house a small platform is erected for the worship of heaven 供天 *kung t'ien*; ten lighted yellow candles are set thereon, incense is offered, and there is much chanting with clanging and banging of gongs, etc. It is said that when the spirits are pleased a small black line appears on the candles.

A ticket containing an official declaration about the person for whom the chanting is being done is burned with a thick bundle of paper, and thus sent to the gemmeous Emperor. This is called 上表 *shang piao*.

The priests cast a flower here and stick another there; this is supposed to take away sin or to lessen its evil consequences.

The departed spirit is exhorted 勸亡 *chüan wang* to behave and and not to injure the living. It is also invited, with chanting, to return, the youths of the family kneeling meanwhile.

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A platform is put up, paper and incense burned on it, commands issued to the spirits, and 鬼彈子 *kuei tan-tzŭ* scattered for the benefit of orphan spirits. These *tan-tzŭ* are bread and cakes; the people scramble for them and eat them; those who eat become bold and are free from bad dreams.

A little weeping may be heard directly after the death, but it is generally checked because it confuses the spirit so that it cannot find its way; but after the formalities of opening the way and escorting the spirit through the difficulties of Hades are finished, the floodgates of weeping are opened. There are few if any paid weepers at a funeral, and this may be regarded as the real and spontaneous outflow of grief, though some, of course, weep as a mere form.

The ceremony of chanting for the dead is performed every seventh day for seven weeks, at the end of 100 days, and on the first, second and third anniversaries of the death.

The three Offerings to the dead, etc. 三獻禮 *san hsien li.* Only those occupying a high position in social life and having an ancestral hall can have this expensive ceremony.

The three offerings are all alike, but one is given by the eldest son, one by the eldest grandson, and one by younger sons and grandsons. In each case the offerings are of three kinds, as follows: 酒樽, *chiu tsun*; 羹饌 *kêng chuan*; 香帛 *hsiang pi*; or, respectively, wine, soup and food, incense and silks. But various minor gifts are also included under these headings.

In this ceremony sacrifices are made to Heaven, Earth, the well, the kitchen god, the door god, the carrying-poles for the funeral, *sang yü shên* 喪輿神; to the effigy which leads the way 開路神 *k'ai-lu shên*, and to the 河伯 *ho pei* or gods of the river if a stream has to be crossed.

Temporary buildings are generally put up for the purposes of the ceremony; they are called 望燎所 *wang liao so* or 望位所 *wang wei so*, and often adjoin the house. They consist of rooms where are stored the three kinds of offerings named above; a 'chapel,' *tsan chiang t'ang* where the master of ceremonies performs the ceremonies; a pavilion 歌講廳

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764 *ko chiang t'ing* for the singers, who are generally scholars with youths to assist; a room for the mourning robes of the family, etc.

The officiating masters are usually literati, who call on the mourners to do certain things in a certain order. They are, the officiating priest 點主官 *tien chu kuan*; the two precentors 引讚生 *yin tsan shêng*; three or four assistant precentors 通讚生 *t'ung tsan shêng*; the reader of the eulogy 讀祝生 *tu chu shêng*; singers of the poetic eulogy 歌詩生 *ko shih shêng*; the teacher of filial duties for the youth of the family 講書生 *chiang shu shêng*.

Letters are sent to relatives, announcing the date of the funeral and the time when offerings to the deceased should begin, and giving an invitation to be present.

The mourners arrive for the ceremony, bringing many kinds of gifts, such as pigs and sheep for sacrifice; pig's head, feet and tail, raw, or cooked with coloured rice; paper, candles, incense, gold and silver tinsel money, with "golden youths and gemmy maids" *i.e.* slaves made of paper.

A paper shrine is prepared to contain the tablet when carried to the grave.

The sons and daughters put on their white or coarse hemp garments, and white turbans or girdles are given out to all visitors.

A likeness of the deceased is hung in the chief room of the house. Lanterns are hung, and mourning scrolls of any coloured paper except red; the most commonly used are white and light blue. On the lanterns are the characters 當大事 *tang ta shih*.

The services are begun by the sons going round to the mourning department, donning the mourning robes and taking from each store such things as wine, incense, etc.; these they offer to the tablet 神主牌 *shên chu p'ai*, and then fall down before it while the the preacher reads and the singers chant the Filial Piety classic 孝經 *hsiao ching*.

The members of the family walk up to the pavilion where the ancestral tablet has been placed. They prostrate themselves before it at the bidding of the master of ceremonies, and return to their places. This is done thrice.

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A notice is read that the family has entered on a season of mourning 讀成服文 *tu ch'êng fu wên.* Then the chief mourners kneel towards the *wang liao so,* the master of ceremonies burns the notice of mourning, the mourners and friends enter the house, and the initial ceremony is at an end.

The ancestral tablet 神主牌 *shên chu p'ai,* is a double piece of wood about three feet long, the outer portion fitting on the other like a box-lid; on both surfaces is written 新故某公某母某諱某老人老孺人之神主 meaning that it is the abode of the newly deceased person, name, etc., being given.

The consecration of the tablet begins by the eldest son kneeling down and taking it on his back; he carries it to the ceremonial table and there leaves it.

Then the scholar *tien chu kuan* who is to perform the duty is brought in; he washes his hands and approaches the table, where a pencil and red ink are also put ready. He takes the tablet from its casket and lays the two parts on the table with their surfaces exposed. Then the finger of the chief mourner is pricked for blood, with which the officiating scholar mixes his red ink. The pencil, having been dipped in this blood and ink, is breathed on by the scholar. The idea is to get the life, virtue and ability of the son and the officiating scholar into the tablet, as in writing a Heaven and Earth tablet. (See under *Family Altar*).

Next, a dot of red is put over the date of birth and another over the date of death. Then a red stroke is made through the character 神 *shên* on the inner tablet 穿內神 *ch'uan nei shên,* and a red dot is put on the 主 *chu.* These characters being thus completed they are enclosed by covering with the external part of the tablet 合主 *ho chu.* The same two characters on the outer tablet are then finished in the same way.

A red circle is put on each side of the tablet to represent the ears; a red dot at the top is for the forehead, and one at the bottom is for the feet; down the middle of the tablet is put another red mark, on both front and back. This whole proceeding is called *k'ai kuang* 開光 or opening the senses. It is to be remarked that there is an inner part of the tablet,

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764 supposed to correspond to the inner man, while the sense organs are on the outer tablet, and the breath on the pencil touches all into life.

When the writing is finished the scholar throws the pen over his shoulder. It is caught and used to paint the sores of smallpox: they will then not run together.

The tablet is put back into its casket, and the scholar addresses it as the person himself and lauds his virtues.

The chief mourner then knocks his head 磕頭 *k'o t'ou* four times to the officiating scholar, who now retires, and the tablet is taken by the son and placed beside the spirit tablet 靈牌 *ling p'ai*.

Incense and wine are offered to the tablet, while the preacher reads aloud the pacificatory ode 安主文 *an chu wên*.

A document in which are written the virtuous deeds of the deceased is burned. The sons bow thrice while this is done, fire-crackers are let off, women weep and singers praise the dead man's virtues; and the ceremony comes to an end.

The funeral 送喪 *sung sang*.

The finding of a lucky spot for the grave is the geomancer's business, and is a most important matter. Many miles may be travelled and much money spent in seeking the right place, especially for a parent's grave. The prosperity of the family depends on the position of the ancestral tombs. It is said that if the *wang ming* 亡命 departed life and the earth crust 山甲 *shan chia* do not agree, the spirit returns and troubles the living with sickness and disaster. For this reason the remains are sometimes removed to a new resting-place.

The geomancer has also to fix the day for the funeral. As all branches of the family must have their convenience suited, the funeral may be postponed for years, the remains being kept in the house or in a temple, or the coffin may be put outside and thatched with straw against the weather 寄土, *ch'i t'u* or 停棺 *t'ing kuan*. When the lucky day is agreed on, the lucky times for leaving the house and for lowering the coffin are also fixed.

At the proper time the coffin is carried out and a catafalque placed over it; a tile on the roof is driven outwards

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with a hatchet and broken to pieces; sometimes rice is scattered and swept inwards as the coffin is carried out. 74

Strips of white paper attached to the ends of bamboo rods are used as flags to lead the spirit to the grave 引魂幡 *yin hun fan.*

Paper money called 買路錢 *mai lu ch'ien*, buying-road money, is scattered to the demons on the way. This money is of various shapes and sizes.

The tablet which is to be destroyed at the end of three years, not that belonging to the ancestral hall, is carried out on a portable pavilion *t'ing tzŭ*, with candles, incense, etc. Afterwards it is taken back to the house.

A paper image to which sacrifice has been offered, is put in front of the coffin to open the road, 開路神 *k'ai-lu shên*. It is burned at the grave.

On the coffin a white cock is carried, to lead the spirit which is supposed to be in the coffin. For there are three spirits; one enters Hades, one the tablet, while the third goes to the grave. The cock is the perquisite of the geomancer.

Paid men carry the coffin, and the chief mourners dressed in weeds go in front and pull. Women generally go in chairs, weeping as they go. They are accompanied by umbrellas, gongs, fire-crackers, etc.

A coffin may not be borne through a city unless it has the dragon's head at its back and front. This becomes absolutely necessary when a funeral cortège has a long distance to go.

Husbands and wives are laid close together, the side of the first grave being opened and the side of the coffin laid bare, that the new-comer may lie close. This is termed 聯棺合塚 *lien kuan ho chung.*

The grave is dug 開山 *k'ai shan* a day or more beforehand at a lucky time, and in the direction fixed by the geomancer.

A scholar with a degree is invited to 破土 *po t'u* break earth. He shoots three arrows away from the grave, then burns incense and worships. The idea is that the progeny of the deceased will become like this scholar.

A notice is read, to inform the spirits of the hills that the interment has taken place and to set the spirit of the deceased at rest.

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The shops which sell other funeral requisites have ready-printed forms for title-deeds of the ground on which burial is made. These are read at the grave and on the third day burned there. In the case of land acquired for the purpose of course it is a copy of the real deed which is used.

The position of the coffin in the grave is fixed by the geomancer with chart and compass.

Three days later an offering of food, wine and paper money is brought to the grave 三日伏山 *san jih fu shan.*

Cranes, deer and a tombstone, all of paper, are taken to the grave; the tombstone is placed where the proper stone will afterwards be erected; the other things are left on each side of the grave to be destroyed by the weather.

The grave is guarded by the sons of the family, but sometimes people are paid to do it. Grave riflers might otherwise strip the dead of their clothing, though the punishment for such crime is death. For the first three nights a straw torch is lighted at the grave; if it is burns out it is a lucky omen, it is unlucky if half is left unburned.

After a few months fresh earth is heaped on the tomb, and every spring or winter afterwards.

A tombstone or ornamental arch is erected to the memory of the dead. In wealthy families the stone is set on the back of a stone tortoise. In the case of officials stone pillars are put up. High officials have stone lions round the grave, to remind them of the stone lions of their yamens. The trees of a graveyard are spoken of as being like the clothing on the body. If they grow well the family will increase and prosper. There is hence trouble when one branch of a family wishes to cut down trees round the ancestral tombs.

Before the graves of very important men are set up statues of men, horses, etc.

Public graveyards are generally on land given for the purpose, and the title-deeds are kept in the yamen for 60 years, after which the graves and tombstones are a sufficient guarantee. In some such public cemeteries small towers 枯骨塔 *k'u ku t'a* are built as receptacles for dry bones dug up in grave-digging; on them may be the characters 骨肉相遇 *ku jou hsiang yü*, flesh and bones meet.

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A young child is often rolled in a mat or old garment and buried without ceremony, and new-born babies are often thrown out to be devoured by the dogs.

Buddhist priests' graves may be known by the small pagoda-shaped stone in front.

It is supposed to have been the custom to level all grave mounds at the beginning of a new dynasty, till the Ta Ch'ing dynasty, whose grace extended to love of the bones of the dead 泽及枯骨 *chai chi k'u ku*. At the present time much land is occupied by the dead which is greatly needed for the use of the living.

766

Sometimes the astrologer says the deceased has done something which will shortly cause another death in the family 犯重喪 *fan ch'ung sang*. Then a coffin is prepared and funeral rites gone through for some imaginary person or perhaps for a known sick person, and the empty coffin is buried. It is hoped this will deceive the demons and prevent the second death.

The Cantonese in Ssŭch'uan often remove the bones of their dead to another place. A grandparent's bones are inurned and kept on the family altar, in some cases being counted and strung together on wire or cord.

The aborigines find out from the astrologer how a body should be disposed of, whether by hanging out for the birds to devour 天葬 *t'ien tsang*, by throwing to the beasts of the field 地葬 *ti tsang*, by cremation 火葬 *huo tsang*, or by throwing into the river 水葬 *shui tsang*.

765

National mourning 國服 *kuo fu*. On the death of an emperor of the Ch'ing dynasty men went unshaved for a hundred days; and no red buttons might be worn on the hat; if the New Year came in this period no red scrolls were pasted on the doorposts, etc., but white or blue scrolls might be put up in sign of mourning. Women did not wear their ornaments, and marriages and theatricals were deferred till the hundred days were over.

During the first three days all officials sat for a certain time on straw in the temple, while no public business was attended to, except urgent cases of life and death.

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000 town of Hsia-kuan. There is also a path up the right bank, but it does not seem to be much used. About a mile
712 short of the town are the famous Hsia-kuan forts. Here for 500 yards or so the valley narrows in and the sides become precipitous. The gorge is closed by two archways, one on each side of the stream, which completely block the roads. On the right bank there is in addition a small stone block-house, and a stone wall runs along the bank of the river up to the town so as to flank the roads down either bank. The whole would be very effectual against an enemy who came along the road, but there is nothing in the world to prevent men climbing the hills on either side a mile before coming to the "gate" and thus getting round and coming down on it from above.

The Hsia-kuan Ho, which is from 20 to 30 yards wide through most of its course, narrows down at the point where the archways are to a width of scarcely more than six feet. There is a big stone laid across it here, which it is said has been crossed by venturesome individuals, but the sides leading down to it are so steep and slippery that anyone attempting this feat would probably tumble in and be drowned. The current here is tremendous.

361 Hsia-kuan is a prosperous commercial town with a population of perhaps 10,000. There is no official here. Ta-li is the official town, and Hsia-kuan the business town. All the merchants live at Hsia-kuan and not at Ta-li, which lies a few miles off the main road from Yün-nan Fu to Burma.

On the 2nd February eight miles of perfectly level road brought us into Ta-li Fu. The road is unfortunately paved and the stone being volcanic is unusually slippery and most difficult to ride or walk over. The plain is some two miles wide, with the Ta-li lake to the east and the Ts'ang Shan mountains rising 7000 feet above it to the west. Villages are numerous, and between the road and the lake the plain is well cultivated, but on the left of the road it is chiefly stones and graves.

● 764 Graveyards in China are not the enclosed churchyards or cemeteries that we are accustomed to. Each family has its own burying-ground, and they are often in most picturesque places in the hills among fir woods. Round every town

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764 there are enormous tracts of country taken up by graves. In Yün-nan they are usually along the foot of the hills in ground which lies too high to be irrigated and cultivated.

797 On arriving at the town I went to the house of Mr Smith of the China Inland Mission, who very kindly put me up. The European population of Tali consisted of Mr and Mrs Smith and their children, two missionary ladies who lived with them, and M. Leguilcher, a French priest who had been some 40 years in the province.

361 Ta-li is built at a height of 6,900 feet near the foot of the hills which rise up to about 14,000 feet on the west, while a mile away to the east is the Ta-li lake, the official name [133] of which is Êrh Hai. This lake is a fine piece of water 30 miles long and from three to seven miles wide, bounded on the east by low, bare, reddish coloured hills. It is [505] full of fish and is navigated a good deal by small sailing boats, carrying passengers and cargo from one part of the plain to another. The origin of the name Tali I imagine to be the Shan words *ta li* meaning *good ferry*. This is only a guess on my part, but as Shans almost certainly once inhabited this plain and as there is still a ferry across the lake near the town this derivation seems probable.

The town is surrounded by the usual wall, which in this case is built of stone, and the population of the place is perhaps 30,000. The people in the town are Chinese with a good many Panthays among them, but the majority of the inhabitants of the villages belong to an aboriginal tribe who call themselves Pê-tsö, but whom the Chinese know as Ming-chia. These people retain their own language, and many of them can barely speak Chinese. Their women do not as a rule bind their feet, but in most respects they now conform to Chinese customs. They seem a quiet, peaceable, hardworking people, and in the winter some of them find their way as far as Burma in search of work.

316 One of the chief industries of Ta-li is the quarrying of marble in the Ts'ang Shan range. The stone is white mixed with black and various shades of grey, brown, green, yellow, and red. It is polished and worked up into representations of scenery which they say are natural, though I have heard this doubted, and it is possible that they sometimes use some stain to help the natural colours.

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000 The next day, the 24th, we crossed the watershed between the Mekong and the Black River at 7,500 feet, and on Christmas Day reached Hsin-fu. The village contains only 30 houses, and is built on the Pa-pien Ho, a river 50 yards wide, which is the upper part of the Black River of Tong-king.

753 The height of Hsin-fu is only 3,400 feet, and the whole
764 of this part of the Black River valley has a bad reputation for unhealthiness. The Hsün-chien, the small official who is in charge of the district, had just died and was in his coffin in the room of the temple I was sleeping in, awaiting removal to his native place for burial.

132 Certainly I did not find the Black River valley a pleasant climate even at this time of year. At night the thermometer would go down to 40°, and there would be a nasty cold mist till the sun broke through about ten o'clock, when it would become decidedly hot. But in justice to this valley I should mention that Turner and Ker were travelling in it for some days in the height of the rainy season, and that none of their party, which included several Chinamen, suffered at all from fever. So healthy are the great part of the uplands of Yün-nan, that the Chinese of that province are apt to condemn as unfit to live in any place where it is possible to get fever.

000 For two days from Hsin-fu we followed down the Pa-pien valley, but keeping generally some way off the actual river. An uninteresting country, very thinly populated by Chinese and K'a-tus. Later on in March and April there is a good deal of traffic in P'u-êrh tea along this road, but at this time of year there is no trade except in salt carried by men on foot from Mo-hei, near P'u-êrh.

317 Leaving the Pa-pien valley altogether on the 28th, we turned more westward and the next day reached Mo-hei, a large village with an important salt well which supplies a very large part of southern Yün-nan.

Here our route joined the main road from Yün-nan Fu to P'u-êrh Fu, and the next day, crossing a range at just over 6000 feet, we dropped down into the P'u-êrh plain.

206 The only apparent change in P'u-êrh since I was there
000 five years before was the establishment of a telegraph office. In the evening I spent several hours at the office